

social action



ANTI-SEMITISM

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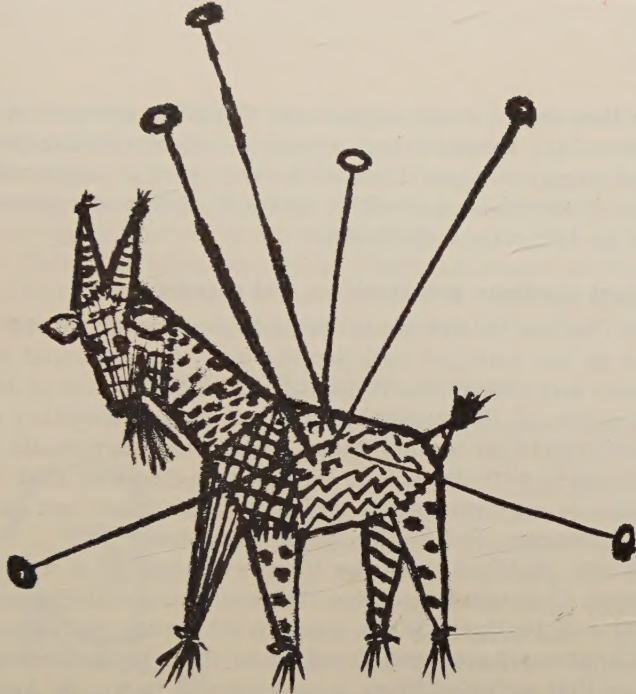
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"Whenever a society . . . has . . . periods of stress and strain the Jewish scapegoat is put to use."

Roots of anti-Semitism in American life

There appears to be a growing Christian conscience concerning anti-Semitism. The Vatican's deletion of offensive phrases from some of the Roman Catholic liturgy and the critical examination of the teaching texts by both Catholic and Protestant leaders, as described elsewhere in this issue, are indicative of growing sensitiveness. The Hitler holocaust produced a widespread sense of revulsion and guilt on the part of the Christian community. The anti-Semitic homilies that were produced by earlier Christian preachers in this country as well as in Europe have disappeared. St. John of Chrysostom indulged in anti-Semitic dia-

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tribes that would shock almost any Christian clergyman today. Outside of the lunatic fringe where an occasional clergyman or alleged clergyman participates in one of the organized hate groups, it would be difficult to find a Christian clergyman who would be blatantly anti-Semitic.

Christians condemn anti-Semitism, yet practise it

The immediate and quite articulate response of Christian groups to the wave of anti-Semitic acts that occurred first in Germany and then in the United States in the winter of 1959-60 is indicative of the present-day ideological orientation of responsible Christian leaders. Many Christians today would find it easy to agree with Pope Pius XI when he declared that "Anti-Semitism is a movement in which we Christians can have no part whatsoever. Spiritually we are Semites."

However gratifying may be these evidences of a more fully developed Christian conscience that condemns anti-Semitism in general and particularly its more overt forms, we cannot say that Christians have been freed from their prejudices against Jews or that anti-Semitism is no longer a factor in American life. Even the swastikas and the bombings, although associated in many cases with the more general problem of juvenile delinquency and more imitative than organized, reveal a continuing illness in our society. Why were the Jews once more picked as the victims? Why did the participants choose this kind of activity rather than other forms of violence?

There is all too much evidence that the ancient negative stereotypes of the Jew remain and that polite society gives psychological support to the overt attacks upon Jews, which at the same time it so righteously condemns. Why is it possible for large numbers of Christians to express their anti-Semitism in social discrimination and by acquiescence in discrimination against Jews in education, housing, and employment?

Discrimination in the U.S.A. today

Despite the fair-employment-practices laws which now exist in more than a score of states, despite the 1948 ruling of the Supreme Court against restrictive covenants, serious discrimination remains in these and other areas. An excellent summary brought together in 1958 by the Anti-Defamation League under

the title *Barriers* portrays appalling patterns of discrimination that still persist. Jews are denied free choice of a place to live and the right to jobs, particularly in large banks, insurance companies, and public utilities. The survey provides evidence of social discrimination in exclusion from resorts and the semi-public clubs that have become an important aspect of business and political life; and in the maintenance of unofficial quotas in a number of schools and universities, especially medical schools.

SITUATION OF JEWS IN AMERICA



Most historians agree that in the early years of the United States Jews fared well. Our first major documents, the Constitution and the Declaration of Independence, not only provided for religious liberty but stated that all men were created equal and were the inheritors of certain inalienable rights. The words of George Washington addressing a Jewish congregation at Newport have been quoted frequently: "To bigotry no sanction, to

persecution no assistance." Despite the dominance of Protestantism, a form of cultural pluralism quite new under the sun existed in America from the very beginning. Several of the colonies had established churches and in some cases denied to others the rights which their founders had come to these shores to seek. Nevertheless, when a new nation was created the founders prohibited an established church on a national basis and laid the foundations for religious tolerance.

The Jews who came to America in the early days fitted well into the patterns and purposes of the new land. By and large they were entrepreneurs whose knowledge and industry were welcomed in a land where capitalism was free to develop, uninhibited by feudal forms of economy. It was a period when restless people could push on to new frontiers. They had no need to project their economic ills or their social frustrations upon a minority group.

Restrictions against Jews appeared at summer resorts and

clubs following the Civil War. The social discrimination that still marks much of American society had its beginning during that period. The restructuring of society resulted in a general scramble for social status; and Jews who had been moving upward in American society joined the scramble. Late comers on the scene welcomed ethnic distinctions that seemed to strengthen their own social position. The situation was aggravated by the fact that many of the Jews who had arrived in the eighteenth and nineteenth centuries had come from poor villages and humble families, in contrast to the origins of the earlier immigrants. The rapid financial strides which many of the newcomers made were not always matched by cultural achievement. Jewish *nouveaux riches* not only contributed to a developing stereotype of the Jew as an uncultured, attention-getting *parvenu*; they also provided an effective tool for social climbers who used the stereotype to their advantage.

At about the time that some of the first anti-Semitism appeared in politics, the Populists, who sought to curb an urban accumulation of wealth and power found the Jews an excellent scapegoat. Many of these agrarian liberals and money reformers must have been uncomfortable with the contradiction between their profession of democratic equality and their anti-Semitism, but this did not prevent some violent attacks.

As the nineteenth century drew to a close, there were other factors that undoubtedly aided and abetted an upsurge in anti-Semitism. New Jewish immigrations not only brought the strange and disturbing ways of a foreign culture; they also brought experienced workers who were interested in the trade-union movement and who sought what were then radical political answers to working-class problems. Capitalists, still wedded to a laissez-faire economy, attacked these new threats with everything at their disposal including anti-Semitism.

The twentieth century

The beginning of the twentieth century brought in a period of much less economic and social strain and anti-Semitism subsided. It was revived again during the disorganization that followed World War I, when the Ku Klux Klan reappeared. It rose again in the 1930s during the depression when such movements as the Christian Front appeared.

CAUSES OF ANTI-SEMITISM

In periods of social upheaval and of particular economic stress men have tended to invoke the demon of anti-Semitism by which for generations they have been able to find a simple, if irrational, explanation for problems which were either too complex or too unpleasant for them to face.

Economic causes

Writers in the 1930s may have exaggerated the economic roots of anti-Semitism and distorted them somewhat to fit their own ideological framework. However, without subscribing to a doctrinaire economic point of view, it seems that whenever a society here or abroad has endured periods of stress and strain the Jewish scapegoat has been put to use.

If in our present relatively stable society we can still witness the bombing of synagogues, the desecration of Jewish cemeteries, the taunting use of the hateful swastika, and the barriers that keep Jews out of homes, jobs, education, and social contacts, there is reason enough to give anti-Semitism a high priority on our list of Christian concerns.

Churches and synagogues contribute to segregation

Although our domestic society shows no signs of any major social upheaval, it is marked by a tremendous striving for status. According to social scientists, religious groups do not counteract this trend, but aid and abet it, even if unwittingly. New people moving into modern suburbia have found their identity in their churches and synagogues; but it is a social identity that sets them off from members of other faiths. Many suburban Jews say that their social life includes no Gentiles, not by preference but because "it works out that way."

Those institutions in the suburban community that might build bridges between Christians and Jews by linking them in joint undertakings often further divide them. The conflicts that presently center upon the public school are a good example. Some school districts have become the battleground for power and prestige, with religious groups choosing sides.

At times there are substantive issues about which citizens ought to speak and then accept the compromises that life in a democratic, culturally pluralistic society makes necessary. Al-

though religious liberty is a basic principle in the United States, the separation of church and state is a policy that is variously interpreted. When problems arise which involve these questions, will church members resolve them in democratic fashion or will they use the weapon of prejudice?

Prejudice against newcomers assumes religious connotations

In changing communities where traditional observances are brought into question by newcomers, the age-old prejudice of the oldtimer against the newcomer often is given a religious connotation that sees the honest conviction (often religiously rooted) of the opposition as an attack upon the Christian faith. When such issues are beclouded by emotion and prejudice, the real needs of the public school often go unmet and the true spiritual welfare of children (which might well include a respect for persons that has some regard for the conscience of minorities) is lost sight of in the battle that ensues. The poison of prejudice is never confined; it spills over into all relationships.

Repercussions of the Arab-Israel conflict

Our churches are subject today to another invitation to anti-Semitism: the Arab-Israel conflict. While this subject represents a study in itself and cannot be adequately dealt with within the limits of this article, it is important for Christians to realize that the impression they receive of this conflict is filtered through the eyes of missionaries to the Arab lands.

In working with the Arabs it is natural that the missionary seeks as complete an identification as possible. It is sometimes a very short step from anti-Zionism to anti-Semitism and many an Arab and his American friends have taken it. It is a fairly common phenomenon to find Northerners in the South who are more "Southern" than the Southerners, taking up race prejudice to indicate that they "belong." It should not be surprising then that in an area like the Middle East where Christianity struggles against almost impossible odds, some of our missionaries should be influenced by Arab bitterness. Unfortunately, many of us who listen to their reports forget to make allowances for this emotional component. The actual issues are complex and deserve thoughtful and unbiased study.

BASIC NATURE OF ANTI-SEMITISM

Churches must not direct their attention only to the present evidences of anti-Semitism in our society. They must raise for themselves some very profound and thorough-going questions about the basic nature of anti-Semitism. While special economic and social circumstances may allow anti-Semitism to develop and while the activity of certain Jews contributes to a conflict, every reasonable study of the subject makes it clear that anti-Semitism has no relevance to any Jewish peculiarities.

The stereotypes upon which anti-Semitism feeds have not changed down through the years. In addition, the anti-Semite often finds it possible to hold quite contradictory stereotypes at the same time: "The Jews are clannish" and "They are pushing too much in Christian affairs"; "Jews are conniving capitalists" and "Jews are revolutionary communists"; "They resist the American way of life" and "They go too far in hiding their Jewishness." Many individuals have made such contradictory responses in questionnaires used to test attitudes. Sometimes Jews have been condemned as being powerful and successful by the very people who value these qualities highly.

Walter Lippmann once defined the stereotype as "pictures in the mind." It is an exaggerated generalization about a group which is often used to justify or rationalize one's feelings or behavior toward that group. Obviously no such generalization is an accurate description of any individual in the group. Anti-Semitic generalizations are particularly weird. Despite the fact that ties of religion, accentuated by centuries of prejudice and discrimination, have resulted in the maintenance of Jewish ethnic and religious separateness, probably no group offers more variety within itself—ideologically and physically. It would be interesting to know what a visit to Israel would do to the person who is sure that he can "spot a Jew." However, irrationality leads the prejudiced person to see what he wants to see. The problem is complicated by the fact that the stereotypes which function for some people as justifications of their dislike or hatred are also accepted by others who have no emotional need for them. On the whole, however, one of the most futile of all attacks upon anti-Semitism is to answer the irrational charges that are made against Jews. The deeply prejudiced will not even hear the answers.

Anti-Semitism is related to wider discrimination

Anti-Semitism is part of the general problem of prejudice and discrimination. The Jews have shared their fate in part with other minority groups. Wherever there has been an identifiable minority, the hostility of members of the majority group has at times taken its toll. Many of the same internal psychological pressures and social and cultural forces that make a man hate a Negro or a Catholic or a member of some other minority group can make him hate a Jew. A contemporary psychologist, Dr. Leon J. Saul, sees hostility as "a disease of development that has its chief source within the personality," and many of the patients cited by Ackerman and Jahoda in their excellent study, *Anti-Semitism and Emotional Disorder*, might have focused their aggressions upon other groups than the Jews had time and circumstances been different.

Psychological roots

The Ackerman and Jahoda study and other explorations of the psychological roots of prejudice have emphasized the social pressures that frequently result in a rejection or envy of members of "out groups." American society today is characterized by a tremendous demand to conform. Social and economic competitiveness puts great pressure upon many individuals. Multitudes of people have no real identity as persons. They are caught up in a competitive struggle that frequently is too much for them. Their lives have lost meaning and the one overall demand that drives them is to conform. Persons caught in these circumstances need to work out their frustrations and aggressions. Anti-Semitism provides an outlet for some of them.

While the church may fortify men so that they can live in such a society without hostility, it must do more. It must set itself against these destructive trends in our society which can hardly be thought of as either democratic or Christian. Unless it does, there will be no healing of the disease of anti-Semitism and similar maladies that beset us.

PARTICIPATION OF THE CHURCH IN ANTI-SEMITISM

The church as an institution both influences culture and is influenced by it. Its failure to help men build a society in which the props of prejudice are not needed has been variously ex-

cused. There is one failure, however, for which no excuse can be offered and that is the church's own cruel participation in anti-Semitism. This evil participation is not only a matter of history but of present involvement. The conflict between Judaism and Christianity is as old as the church, and it is not easy to escape from history. Like many other institutions the church has maintained both the good and bad inheritance.

Anti-Semitism in the New Testament

The anti-Judaic statements that found their way into the New Testament cannot be called anti-Semitic in the sense in which we ordinarily use that word. Nevertheless, they laid the groundwork for anti-Semitic attitudes and behavior. Today our anti-Semitism goes beyond religious identification. In one suburban church a few members whose background happens to be Jewish are barred from a discriminatory golf club, despite the fact that they are Christians! Surely the church that has accepted these people as members must bear some responsibility for the country club which excludes them.

Christianity is thoroughly Judaic, much more so than most Christian scholars have found it possible to admit. The early leaders of the church thought it important to make sharp distinctions, as new converts have done in all periods of the world's history. Like all religions that have separated from another body, early Christianity was not content with a positive affirmation of its tenets, but zealously set itself against the old. It attributed evil and hypocrisy to those who remained in the abandoned faith. No doubt the conflict and high feeling ran both ways. Early followers of Christ were cast out of the synagogue and ostracized by their fellow Jews. That attempts to establish the uniqueness of the new-found faith should have brought such retaliation by those who preached love is shocking and hardly understandable, save in the Christian doctrine of the sinfulness of man. But the fact is there. We must admit that our holy scriptures contain a picture of "the Jews" that was later to incite the most unholy pogroms and give support to a most irreligious anti-Semitism. Until we do so, we cannot uproot a persistent source of modern anti-Semitism.

The saving fact is that nothing that initiates or supports anti-Semitism is basic to the Christian faith. Indeed, anti-Semitism

is contrary to the whole import of that faith. Contemporary Jewish leaders have frequently referred to anti-Semitism as being part of the doctrine or dogma of Christianity. Although it might easily seem so to those who suffered the attacks of Christians, all that is truly basic to Christian doctrine sets the heart and mind of man solidly against anti-Semitism.

Stereotype of Jews as "Christ-killers"

Many American Jews past middle-age remember personally the hurt which the epithet "Christ-killer" inflicted upon them. Although the typical stereotype of the Jew today has no religious connotation, a teacher in New York in 1959 was disturbed to find a group of third-graders on a field trip pausing before a synagogue to spit and cry out, "Christ-killers!" Most of the people in our churches, Catholic and Protestant alike, say that there was nothing in their own religious education that could have brought about such results. They are incredulous when Jewish leaders tend to put much emphasis upon the teaching of the crucifixion story as a source of anti-Semitism. Christians prefer to see the epithet "Christ-killer"—at least in modern times—as a "street term" picked up from the gutter and used because children have discovered that it has power as a weapon. Even if they are right, the matter should rest heavily upon the Christian conscience and we should be sure that we are truly ridding ourselves of this evil inheritance.

Anti-Semitism in the pulpit

How much the modern pulpit contributes to our problem by its persistent and often quite thoughtless and unhistorical comparisons of Judaism and Christianity would be hard to measure. It is my guess that it is substantial. How many sermons on the Pharisees not only ignore the facts but imply that there is an essential hypocrisy in Judaism.

Arthur Cohen in a chapter of the book *American Catholics—A Protestant-Jewish View* suggests that the very nature of Christian thought makes it impossible for Christians to understand Judaism. Christians, says Cohen, persist in seeing Judaism as either a father out of whom they have sprung but whom they have long since far outstripped, or a stunted child who never came into his fulfillment; they never see Judaism as a

living faith or in terms of the "progressive salvation" in which Jews see it. Certainly any clear understanding of how much Christianity owes to Judaism would make us see that an attack upon Judaism is an attack upon our own faith.

TOWARD FREEDOM FROM ANTI-SEMITISM

Despite obstacles, Christians can free themselves from their distorted views. Frederick C. Grant has given us admirable assistance in his book *Ancient Judaism and the New Testament*. In terms of sound biblical criticism and historical research he presents a convincing picture of the Jewish origin of Christianity and of the church's great debt to the synagogue. He urges us to compare the saints of our faiths and not saint with sinner. How can one appreciate the contributions of Judaism, its concepts of revelation and redemption, its ethics, its monotheism, its spiritual concept of creation, its system of piety, so much of which the church took over from Judaism and look upon it as a "moribund faith, steeped in formalism, superstition and hypocrisy?"

It is shocking and almost incredible that members of the Christian church who share such a rich heritage with Judaism and who are committed to a view of all men as creatures of God should ever be numbered among the anti-Semites.

Yet a number of different studies in recent years have seemed to indicate that church members are more prejudiced, more guilty of anti-Semitism, than non-church members. Fortunately the studies of Gordon Allport and others suggest that the truly religious person, the individual who has "internalized" his religion, is less prejudiced. Writes Dr. Allport:

The chief reason why religion becomes the focus of prejudice is that it usually stands for more than faith—it is the pivot of the cultural tradition of a group.

The remarkable thing about the church is that in every generation it has raised up its prophets who have challenged the cultural accretions of the church as well as the society in which they found themselves. The heart of the Christian faith is Judaic, whatever our orthodoxy or lack of orthodoxy, and the command is upon all of us to love our fellowman as ourselves whether he stands within or without the fold. Christians who internalize this kind of faith will ultimately put an end to anti-Semitism.



"... professional bigots, peddlers of poison and hate"

The hate groups

That the American people have consistently rejected the political philosophies, demagoguery and dicta of the bigots, neo-Fascists and "professionals" in the field of race hatred is eloquent testimony to the strength of American democracy. The professional bigots, those peddlers of poison and hate who would divide race from race, religion from religion, attack what they consider the weakest part of our life: minority groups. Unwatched and unchecked, they represent a great threat to our American democracy; watched and contained, they represent

By Milton Ellerin, Director, Fact-Finding Department, Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York 22, N. Y.

an unpalatable but limited opposition to the way of life most Americans prefer.

In 1954, a *Preliminary Report on Neo-Fascist and Hate Groups* prepared for a Congressional committee placed these groups in two categories:

1. The neo-Fascist organization which openly espouses a Fascist regime for the United States; and
2. The organized hate group, which masquerades as a defender of our republican form of government yet conducts hate campaigns against racial and religious minorities in the infamous tradition of the Fascist dictatorships.

Here, in brief, are a few of the leading professional hate-mongers and hate groups:

Conde McGinley

Conde McGinley is believed to be the biggest publisher of hate literature in the country. He operates from Union, New Jersey, where he issues a semi-monthly, anti-Jewish sheet—*Common Sense*. The official publisher is listed as the “Christian Educational Association,” of which McGinley is the president. The *Preliminary Report on Neo-Fascist and Hate Groups* condemned *Common Sense* as a type of “subversion from the extreme right,” and “a vehicle for the exploitation of ignorance, prejudice and fear.” The report stated:

It is regrettable that any American may have contributed to the perpetuation of a hate factory such as that operated by the McGinleys. If loyal Americans seek to play an active part in protecting their country from subversion, they would do well to lend their support to legitimate patriotic organizations rather than to those whose real objective is another form of subversion.

McGinley has been denounced by religious leaders, by political bodies and patriotic organizations. *Common Sense* was condemned in resolutions by the New Jersey State Assembly, by the Rhode Island House of Representatives, and in joint statements by religious leaders of all faiths and denominations.

Ku Klux Klan

A resurgence of Klan activity followed the 1954 decision of the Supreme Court on racial integration in the public schools. Lack-

ing leadership and torn by internal disputes, the Klan has become a fragmented movement with feuding Wizards and Kleagles striving for power. Among the more active Klan groups are the U. S. Klan, Knights of the Ku Klux Klan; Horace Sherman Miller's Aryan Knights Ku Klux Klan; Florida Ku Klux Klan; the Federated KKK Inc.; the Alabama Ku Klux Klan; Original Knights of the Ku Klux Klan; Association of Arkansas Klans.

The impact of these groups on the people of the South has been small. On the whole, the Klans' revival was greeted by hostility and aversion. In virtually every southern community, the Klan has been identified as a tool of violence and lawlessness. As a terror-striking instrument, the Klan has become a paper dragon. Its white sheets have invited ridicule; but as a breeder of lawlessness it is not to be dismissed lightly.

Frank L. Britton

Frank L. Britton of Inglewood, California, is the publisher of the bigoted bi-monthly, *The American Nationalist*. A resolution of the California American Legion condemned this "organized campaign of distribution of said sinister and scurrilous literature. . . ." A report submitted to the Illinois American Legion noted that Britton was a "specialist in peddling stale falsehoods . . . spewing forth venomous attacks on religion and racial minorities. . . ." Bert Struby, writing in the *Macon (Georgia) Telegraph*, called Britton's articles "highly inflammatory, thoroughly slanted and flagrantly distorted. . . ."

James Madole and the National Renaissance Party

Madole was given special attention in the pages of the report of the Congressional committee:

The party's official organ, the . . . National Renaissance *Bulletin*, is frankly billed as "The only Fascist publication in America." . . . "What Hitler accomplished in Europe, the National Renaissance Party shall yet accomplish in America," is Madole's fatuous boast. . . . National Renaissance Party activities center on the dissemination of Fascist propaganda through the *Bulletin*, other printed literature and through street-corner oratory. . . . A serio-comic yet repugnant feature of this neo-Fascist organization is its attempt to maintain a uniformed "elite guard" in the Nazi style. Madole is at times accompanied by a handful of young fanatics wearing dark caps and trousers and brassards on which a

lightning bolt replaces the swastika. . . . Its nine-point program advocates abolition of parliamentary government in the United States in favor of government by a "trained elite"; establishment of a Fascist corporate economy; encouragement of "racial" pride; preservation of the "white Aryan" race by gradual deportation of "Porto (sic) Ricans, Negroes, Jews and Asiatics" and the denial to Jewish people of citizenship, professional and political posts, and the right of "intermarriage." . . .

Edward R. Fields and the National States Rights Party

The thunderbolt was the emblem of both the Hitler Youth and the Nazi SS. The symbol was adopted by the Columbians, a defunct storm-troop organization which was active in Atlanta in 1946-7, and which used the thunderbolt emblem on its publication, *The Thunderbolt*. The National States Rights Party, an extremist group organized in the spring of 1958, distributes *The Thunderbolt*, a publication with an identical masthead. The National States Rights Party, which recently moved its headquarters from Louisville to Birmingham, Alabama, has recruited numerous Klansmen. According to Paul Meskil, *New York World-Telegram* staff writer, "The NSRP is the terrorist branch of a national network of Nazi-type groups." Mr. Meskil has sketched the following portrait of Edward R. Fields, a chiropractor, and one of the leaders of the National States Rights Party:

In 1955, Fields' name appeared in second place on a list of Ku Klux Klan leaders prepared by the Texas attorney general's office and distributed to law enforcement agencies throughout the South. . . . Though young in years, Fields is an old-timer in the national hate movement. Born in Chicago, he moved to Atlanta with his family and his boyhood heroes were the goose-stepping storm troopers of the Columbians and the white-hooded goons of the Ku Klux Klan. . .

Harvey Springer

The Reverend Harvey Springer, of Inglewood, California, is a vehement anti-Semite and anti-Catholic rabble-rouser and self-styled "cowboy evangelist." Springer is an ordained minister and pastor of the First Baptist Church and Tabernacle of Inglewood. As editor of *The Western Voice*, he has been an outstanding promoter of religious hatred. His activities had

been limited, but the nomination of Senator Kennedy has inspired him to new anti-Catholic fervor. Recent issues of *Western Voice* have alleged that Lincoln, Garfield and McKinley were assassinated by Roman Catholics; carried advertisements for extremist anti-Catholic pamphleteers; and announced cash prizes for the four best original sermons on "Why We Must Stop Rome's March on Washington."

Matt Koehl and Eustace Mullins

Matt Koehl of Milwaukee is national organizer of the National States Rights Party. He has a long record of anti-Semitism. According to the Congressional committee's report, the "elite guard" of James Madole's National Renaissance Party "held secret meetings in New York City on Thursday evenings during 1953 under the joint command of Matt Koehl, Jr., and Hans Schmidt."

Eustace Mullins, of New York City, has been described as one of the most scurrilous of anti-Semitic writers. The *New York Post* noted:

Cited in a 1954 report (ibid) as a neo-Fascist, Mullins has written scores of articles for such anti-Semitic publications as *Common Sense* and has delivered speeches at Yorkville street-corner meetings of James H. Madole's National Renaissance Party.

Gerald L. K. Smith

Since Smith left his pulpit in 1933 to join Huey Long's "Share-the-Wealthers at the crest of the Kingfish's notoriety," *The Los Angeles Times* noted, "he has been a Silver Shirter, Coughlinite, America First Party leader, Townsendite, Ham 'n' Egger, organizer of the Committee of One Million, the Inner Circle and the Postwar Recovery Commission . . . he has been anti-British, anti-Lend Lease, anti-Semite, anti-Negro. . . ."

The American Legion of California reported:

After a careful study . . . we have reached the conclusion that those listed below are inimical to the best interests of American democracy. [Christian Nationalist Crusade, Christian Nationalist Party, Patriotic Tract Society, Gerald L. K. Smith leader.] These organizations are anti-American since they pit class against class, race against race, and creed against creed, and make appeals with varying degrees of emphasis—all with the purpose of creating

chaos and disunity among our people. . . . Gerald L. K. Smith is probably the most vicious of the rabble-rousing and sensational hate-mongers operating today. He has followers throughout the country, and his literature distribution has reached large proportions.

His monthly publication, *The Cross and the Flag*, issued in Los Angeles, has boosted its sales in the South as a result of the current tension over desegregation of the schools.

Joseph P. Kamp and the Constitutional Education League

The New York World-Telegram said:

Kamp, a pamphleteer whose works often were praised by the Nazis, was exposed by this newspaper in August 1945 as a "high power propaganda dispenser who sells verbal ammunition to the Nationalist groups . . . seeking power and profit by appealing to hatred, discontent and ignorance."

The American Legion report on subversive activities said:

The Constitutional Educational League's main activity is pamphleteering. Pamphlets issued by the group try to create religious hostility. In its accusations of "Communist infiltration," it makes malicious and irresponsible charges against responsible and respected groups and individuals who are working to strengthen and improve our democracy. The League is a personal vehicle of Kamp's which sells its pamphlets at profiteering prices in order to insure a good living for him.

Admiral John Crommelin

Retired Rear Admiral John G. Crommelin is a perennial political candidate in his native state of Alabama. He has sought without success the Democratic nomination for United States Senator three times; and was also defeated in both the 1958 Gubernatorial Democratic primary and for Mayor of Montgomery in 1959. He based his latter campaigns on appeals to religious hatred. The *Gadsden (Ala.) Times* termed Crommelin's linking of Jews and Communists "an old political trick aimed at the uninformed and radical elements." "The admiral's naval career," the newspaper added, "was brilliant. Unfortunately, the same cannot be said for his political one." When Crommelin literature appeared in Chicago, Jack Mabley commented in his *Chicago Daily News* column:

It is incredible that a man with the intelligence allegedly necessary to command a large number of men in wartime could be connected with the bilge in his political pamphlet. . . . This man goes all out for the Fascist system. . . . Crommelin would favor society by confining his poison to his own state. They at least can vote against him.

George Lincoln Rockwell and the American Nazi Party

The ANP is the latest in a series of hate organizations conceived by Rockwell, a man whose chief strength seems to be the perpetuation of small-scale audacities and whose chief ambition seems to be calling attention to himself. Rockwell seeks to pattern himself upon “. . . the mightiest figure to come upon the stage of the world in over a thousand years—Adolph Hitler!” As political dogma he submits that more than eighty per cent of American Jews are traitors and should be sent to the gas chambers—“. . . the ONLY cure for ‘Jewitis’ is old Doctor Adolph’s GAS-CURE!!”—and that all American Negroes should be “repatriated” to Africa.

Rockwell has accomplished liaison with many of the nation’s professional bigots including Crommelin, Madole, McGinley, Fields and Smith, but his ANP following is severely limited. Rockwell was recently discharged from the Navy—he held a reserve commission as a commander—because of his open and frank espousal of race hatred. Since his unsuccessful attempt to speak in New York’s Union Square, he has resumed operations from his Arlington, Virginia, headquarters and is again distributing his lurid pamphlets and speaking in neighboring Washington, D. C. The extreme position he has taken on racial and religious matters has made it difficult for him to work with many of the bigots with whom he has much in common.

Other proponents of divisiveness, “professionals” whose names frequently appear on the mastheads of hate sheets across the country, include Merwin K. Hart, and his *National Economic Council*; John Hamilton, formerly editor of *The White Sentinel*; John Kasper, militant segregationist; Bill Hendrix, professional Klansman; Rev. Wesley Swift, Liz Dilling and Lyrl van Hynning. Their followings include other “professionals,” avowed Fascists and an element which has frequently been termed the “lunatic fringe.”

Forty hate groups in operation

Organizations such as those described above come and go. A few have endured over the years. At the moment, there are approximately forty groups in operation. The tensions in the South resulting from the desegregation crisis have provided these groups with a new market for their divisive wares and have resulted in several new hate groups. Some report meager incomes. Others, attracting the fearful and hateful, have re-

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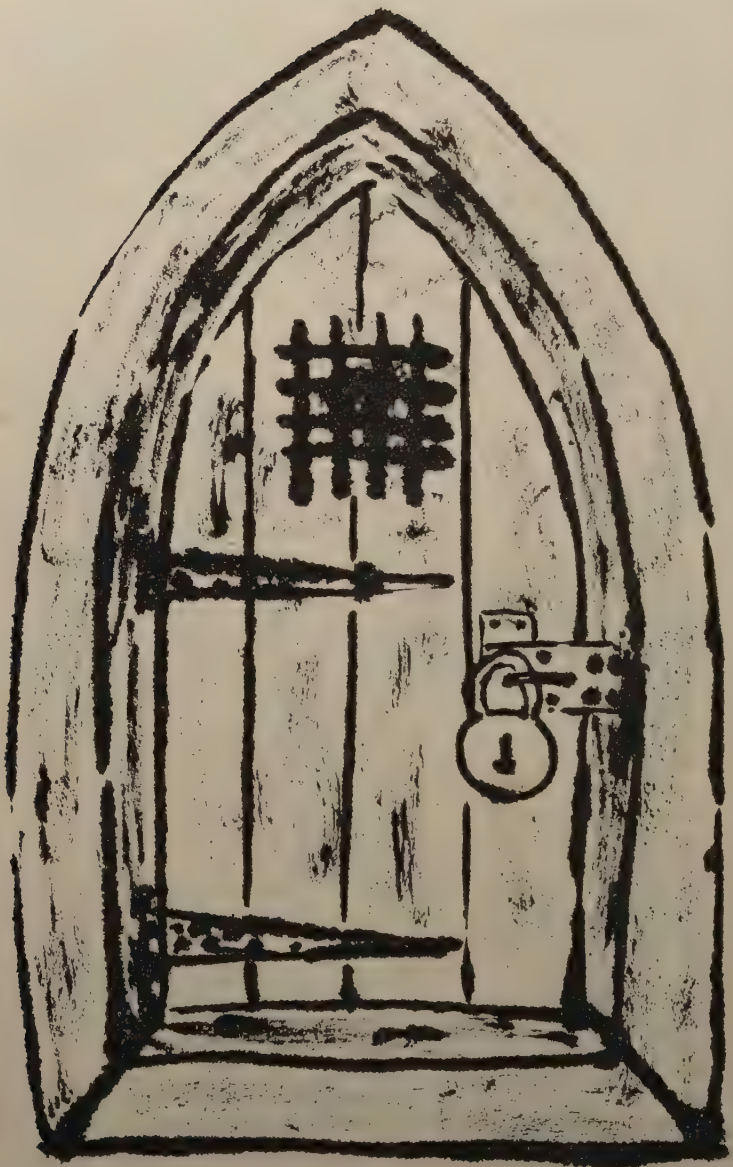
He who permits evil commits evil. This is what makes for the haunting sense of guilt in our culture. Many a member of the dominant group will earnestly aver that he never intended it that Negroes should be insulted and maltreated on buses, in railroad stations, and on public streets; that he never intended it that the Mexican-Americans should be brutally beaten up; that his heart is sore and ashamed when he reads of the defiling of Jewish synagogues by hoodlums. He did not intend these things. But he created the social sanction for these things. By adopting a twisted principle of human association he and the people like him opened the Pandora's box out of which have flown the intolerances and cruelties that have defiled our culture.

—HARRY A. OVERSTREET in "The Gentle People of Prejudice," *Saturday Review*

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ported gross incomes as high as \$175,000. Although these hate-mongers are predominantly anti-Semitic when that position has aided their purposes, they have also directed their venom at Negroes, Catholics, liberal Protestants and the National Council of Churches. The chief identifying characteristic of all these groups is their appeal to racial and religious prejudices, most frequently disguised as patriotism.

Church members can best counter the influences of these messengers of discord by their repudiation of bigotry in any form. An informed public is also a reliable antidote to their poisonous rantings.



"Churches tend to become closed fellowships . . ."

Christian education and anti-Semitism

The existence of anti-Semitic impulses in the hearts of Christians poses a special problem for Christian educators. Anti-Semitism is one aspect of the more general problem of inter-group relations that arises when the ultimate claims of the gospel are confused with the relative loyalties of belonging to a particular group. When ultimate security is found in our own group rather than in God himself, two results occur: first, churches tend to become closed fellowships intent primarily on self-preservation, rather than open fellowships engaged in the gracious proclamation by word and deed of God's forgiving love for all people; second, the redeeming activity of God within the fellowship tends to become blocked, leaving us prey to all the forces that threaten our security. When this happens, our images of those outside our own fellowship tend to become distorted and stereotyped in terms of our fears, thus increasing the possibility of suspicion and hostility.

The Bible and anti-Semitism

The Jews have been a target of hate and suspicion for many Christians almost from the beginning of the Christian church; and in some instances, Christian education has fostered, rather than discouraged, attitudes of this kind. Indeed, if one reads the basic text for Christian education—the Bible—with a partisan spirit, one can find passages that nourish the antagonistic feelings of the insecure.

By Robert E. Koenig, Director of Curriculum, Board of Christian Education and Publication, Evangelical and Reformed Church (UCC), 1505 Race Street, Philadelphia 2, Pennsylvania.

The concept of the "chosen people," the conflict between Jesus and the Pharisees, the apparent contrast between the law and the gospel, the "Judaizer" issue, the persecution of the early church by the Jews are all subjects that can help to stimulate partisanship in those who are so disposed. But the focal point comes in the fact of the crucifixion. "After all," some ask, "weren't the Jews responsible for the death of Christ? Didn't they force Pilate's hand when they shouted, 'Crucify him!?' Didn't they say, 'His blood be upon us and upon our children?'"

With this kind of material in the Bible, it is hardly surprising that curriculum materials for use in church schools not only reflect a partisan spirit at times, but may also perpetuate and intensify some of the caricatures of the Jews held by many Christians. However, these results are not justifiable in terms of either the biblical message itself or of Christian education, which is derived from the Bible. They reflect a lack of faith in God as revealed in Christ, rather than devotion to him.

The pervasive presence of anti-Semitic elements in the writings of Christians down through the centuries, however, suggests that the problem is not solved merely by declaring that these elements are unjustifiable. The real question is whether or not they are unavoidable. What are the factors that cause them to be present even when the intention is to exclude them? What steps can be taken to minimize their appearance? Questions such as these about church school materials have been asked before; but they need to be asked again and again, especially when other materials are being prepared.

INTERGROUP RELATIONS IN RELIGIOUS TEXTBOOKS

The most significant study of intergroup relations in religious textbooks was initiated by the American Jewish Committee. For the past several years it has been carried on by Protestant, Catholic, and Jewish educators. Representatives of each group have studied and evaluated their own materials.

Summaries of the results of these studies appeared in the March-April 1960 issue of *Religious Education*.¹ Most relevant for our purposes is the study of Protestant church school materials made by Bernhard E. Olson, research associate in Christian

¹ "Intergroup Relations in Religious Textbooks," pp. 109-138. See especially the study by Bernhard E. Olson, pp. 123-138. All subsequent page references are to this source.

education at the Divinity School of Yale University. Recognizing that any such study, to be valid, must be made within the faith-perspective of a particular group, Dr. Olson chose four curriculums representing four basic theological types within Protestantism: fundamentalist, conservative, neo-Reformation, and liberal. All of the materials published in each curriculum for the junior high, senior high, and adult departments were subjected to painstaking content-analysis, to determine the degree of ethnocentrism present.

Ethnocentrism as defined by Dr. Olson is

. . . a tendency to think in ingroup-outgroup terms, with the ingroup as the norm. Ethnocentrics, unlike antiethnocentrics, cannot love their own groups without expressing antipathy toward others. They draw sharp lines of exclusion, and reject and downgrade the outgroup in various ways.²

This criterion avoided the pitfalls of earlier studies, which made such assumptions as:

- Belief in a supernatural God makes for authoritarian submission, and therefore for prejudice.
- Belief in the doctrine of the "chosen people," or in the sinfulness of man, makes for group pride and rejection of the outside group.
- To attempt to "convert" members of another group is to manifest prejudice against them.³

By using the criterion of ethnocentrism Dr. Olson was able to evaluate the materials from the basic perspective of each group, making no assumptions that would comprise the essential character of the Christian faith as reflected in each of the curriculums.

Ethnocentrism in Protestant materials

The results of this study are very instructive. The first conclusion reached was that all four sets of Protestant curriculum materials portray non-religious groups (racial, ethnic, and national) in a positive light. The portrayal of other religious groups, however (Catholic, other Christian, Jewish, non-Christian) was another matter. Only the liberal and the neo-Reformation materials portrayed all other religious groups favorably. The fundamentalist material treated the Jews in a slightly fav-

² *Op. cit.*, p. 125.

³ *Ibid.*, p. 124.

orable manner but portrayed the other religious groups unfavorably. The conservative material, on the whole, portrayed all religious groups other than their own unfavorably. Interestingly enough, in all four sets of curriculum materials the faith that was portrayed in the least favorable light was Roman Catholicism, not Judaism.

Probably the reasons for the unfavorable portrayal of Roman Catholicism were scars left by the Reformation, fears concerning the attitude of Roman Catholics toward traditional American freedoms, and misgivings about their view of the Church and its authority.

Attitudes toward Jewish-Christian relations in general and anti-Semitic tendencies in particular were quite different from those toward Roman Catholicism. Unfavorable images arose most frequently in connection with the biblical motifs mentioned earlier, rather than from present fears with respect to the Jewish community of today. Of special interest are the motifs of the crucifixion and the "mission to the Jews."

The crucifixion and anti-Semitism

Dr. Olson points out two ways of dealing with the crucifixion—one historical, the other theological. Negative images tend to arise in the historical treatment when the part played by the Jews in Jesus' crucifixion is emphasized to the exclusion of other factors. A more balanced presentation is given when the role of the Roman authorities in the crucifixion is also recognized.

The question of blame has a theological as well as an historical aspect. When one considers the significance of the cross, it is apparent that its judgment falls on all humanity. In a very real sense all humanity—whether Christian, Jewish, or pagan—continues to crucify Christ to the extent that all men are sinners. Thus the question of historical blame is really an academic one. Problems arise, however, when this basic doctrine is neglected, and Christians are thought of as defenders of Christ, rather than as partakers in his crucifixion. In this case the temptation is great to throw full blame on the Jewish people, emphasizing the cry, "His blood be upon us, and upon our children." As a result, feelings of self-righteousness on the part of Christians can arise that make it easy to condemn all Jews as "Christ-killers."

Misunderstanding of Jewish resistance to conversion

The Christian mission to the Jews is another area in which negative images are likely to arise. Dr. Olson points out that the effort to convert other groups to Christianity does not necessarily produce negative images of these groups. Valid evangelism starts from the proposition that members of other groups are as much in need of the grace of God as are Christians, hence the good news is preached outside as well as inside the Christian community. The problem arises in connection with the way in which the attitude of Jews toward Christianity is portrayed. When the resistance of the Jews to conversion is presented as stemming from hatred of the gospel, then a distorted image of the Jews arises that ignores the historical reasons for the Jewish resistance—as well as the fact that many Jews are not hostile but friendly to Christianity without, however, accepting Jesus as the Christ.

The problem for church schools

In his conclusion Dr. Olson states that the real problem in church school curriculums lies not in the conscious dealing with the problem of intergroup relations, but rather in the unconscious implications that arise when other issues are discussed:

Whenever any publisher produces lessons specifically in the area of intergroup relations, they invariably turn out commendably for Jews, Catholics, and other groups. The negative scores and the ambiguous images of other groups appear in lessons that have no intergroup purpose—which are intended to expound scripture or set forth doctrine. Positive efforts toward goodwill and understanding sometimes break down the moment one gets into *religious teaching*.⁴

Dr. Olson suggests several reasons why positive efforts at goodwill tend to break down at this point:

- Bad theology is operative in some cases. The writer in interpreting certain passages of scripture tends to forget the aspects of his own faith that would help him to avoid the projection of unnecessarily negative intergroup images.
- Sometimes there is a lack of sensitivity to the problem of intergroup relations. The writer may overlook prejudice in American culture and perpetuate stereotypes inherited from other days.

⁴ *Op. cit.*, pp. 135-136.

- To a certain extent negative images of other groups arise as a result of real conflicts of value between systems of faith. The discussion may become defensive and polemic and attack groups rather than issues.

To offset these tendencies, Dr. Olson recommends that the problem of intergroup relations be intimately linked with as many vital centers of the faith as possible so that it may be seen as a central rather than as an optional concern. This does not mean that intergroup relations should replace the communication of the gospel as the primary task of Christian educators. Rather, interest in and concern for these relationships should spring from the gospel itself. A second recommendation is that the treatment of intergroup problems be concrete rather than vague or general. In the words of Dr. Olson:

When writers feel that an understanding of what is going on in the world is necessary in order to know the neighbor, what is happening to him, and how to express love and justice in his behalf, the antiethnocentric orientation is more intense.⁵

Dr. Olson concludes his report with the observation that each different expression of Protestantism has within itself the resources for understanding the nature of prejudice and for suggesting ways of overcoming it. This does not necessarily mean that it is possible completely to overcome partisanship and the resulting tendency toward invidious judgments of other groups. It does mean, however, that every Protestant group needs to be continually vigilant in the fight against prejudice so that the distortions arising from partisanship can be kept to a minimum. The real issues that exist among the various faith groups can be handled in such a way as to make unnecessary the kind of images of outside groups characterized by anti-Semitism.

IMPLICATIONS FOR THE UNITED CHURCH CURRICULUM

What is the significance of the Yale Study of Intergroup Relations in Religious Textbooks for the United Church Curriculum? What is being done to minimize the danger of spreading distorted images of other groups? What positive steps are being taken to promote good intergroup relations?

The chief values of the Study are that it calls attention to the complexity and importance of the problem and suggests several

⁵ *Op. cit.*, p. 138.

approaches for dealing with it. The Study suggests at least three levels on which the problem of intergroup relations can be approached: The *first* level is that of conscious treatment of the problem; the implications of loving one's neighbor even though he is a member of another group need to be thoroughly explored in both practical and theoretical terms. The *second* level is that of unconscious projection of distorted images of other groups in the course of discussing subjects seemingly unrelated to the problem of intergroup relations. The *third* level is that of the formulation of the essential affirmations of the Christian faith in such a way that their implications for intergroup relations cannot be avoided.

There is a fourth level not touched upon in the Yale Study, but central in the development of the United Church Curriculum. Even more important than curriculum materials in the development of good intergroup relations is the role of the teacher in establishing the kind of relationships within the classroom that enhance the working of God's spirit in the lives of pupils and teacher alike. The best of materials can be undercut if used by a teacher who is basically insecure in his relationships with outside groups. Likewise, the worst of materials can be tempered by the sensitive approach of a teacher who knows experientially what it means to love one's neighbor as oneself in response to God's purpose as made known through his creation and his revelation in Jesus Christ.

How are the four approaches to good intergroup relations being developed in the United Church Curriculum? These steps are being taken:

- Several courses have been planned for the various age levels to deal specifically with the problem of intergroup relations. The definitive course is for adults and deals with the various motivations for brotherhood ranging from the economic through the humanitarian to the specifically Christian motivation of forgiving, reconciling love.

- Many courses include descriptions of other groups that help the pupils to develop an appreciative response toward them rather than one of rejection. An example of this is one of the junior courses, in which the life and times of Jesus are treated in such a way as to break through the unwarranted stereotypes of the Jews of that period.

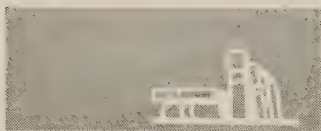
- The courses from primary through senior high are being subjected to an intensive content-analysis, which should reveal, among other things, any tendencies toward unconscious distortion of images of other groups and cultures.

- The illustrations at all age levels are being carefully prepared so as not to suggest that any one particular economic or ethnic group is normative for Christianity. With respect to anti-Semitism, this becomes especially important in the portrayal of the Jews of Jesus' times, including the disciples and Jesus himself.

- The goals of Christian education are stated in terms of tasks that reflect the supportive relationships of Christianity. These tasks provide the basis for mature relationships with people of other groups without blunting the claims of the gospel. These tasks are: growing in relation to God (as revealed in Christ); developing trustful and responsible relationships with others; becoming a whole person.

- The basic paper, *A Statement of Educational Principles in the Light of Christian Theology and Beliefs*, setting forth the guiding principles underlying the United Church Curriculum, speaks out unequivocally, both in the key theological affirmations and in the basic statements of educational methodology, in such a way that there is no room for feelings of ingroup superiority, or for the rejection of those not at present within the fellowship of the Christian community. At the same time the claims of the gospel are presented vigorously and without apology for their radical character, since they present the judging and redeeming love of God with equal force to Christians and non-Christians alike.

- Finally, in every course a serious effort is made to give the implications of this basic paper for the particular subject-matter and interpersonal relationships dealt with in it. Thus the teacher is stimulated to make more evident the relevance of the gospel to the lives of the pupils, including their relationships with persons outside the fellowship. This emphasis is especially important at the youth level, since it is at this time that commitment to Christ becomes the focal theme. These are years of decision when the relative claims of a particular church group must be seen in proper relationship to the absolute claims of the gospel on one's life.



UNDERSTANDING THE PROBLEM OF ANTI-SEMITISM

Anti-Semitism and Emotional Disorder, by Nathan W. Ackerman and Marie Jahoda. New York: Harper & Brothers, 1950 (out of print).

This disturbing and thought-provoking book is a part of a series of related investigations sponsored by the Department of Scientific Research of the American Jewish Committee. It examines forty cases of emotional disorder in which the patients revealed varying degrees of anti-Semitism. The book provides not only an excellent analysis of some of the mechanisms that frequently involve anti-Semitism (and, no doubt, other prejudices) but becomes in effect a critique of modern society as it reveals the strong social pressures that were often involved.

The Authoritarian Personality, by T. W. Adorno and others. New York: Harper & Brothers, 1950, \$7.50.

While some aspects of this impressive body of research have been questioned by later students, it has made a lasting contribution to the study of anti-Semitism. Some of its unchallenged findings should provide

a basis for increased Christian concern and social action. A brief popular interpretation of the findings in this study has been published under the title *The Fears Men Live By* (25c).

The Nature of Prejudice, by Gordon Allport. Cambridge, Mass.: Addison-Wesley, 1954, \$6.

A basic and comprehensive study of the origin and nature of prejudice. Specific sections deal with the phenomenon of anti-Semitism but the entire book is relevant to an understanding of the problem.

Barriers, by N. C. Belth (Ed.). Anti-Defamation League of B'nai B'rith, 515 Madison Ave., New York 22, N. Y., 1958, \$1.50.

As the subtitle, "Patterns of Discrimination Against Jews," suggests, this volume written by various authorities documents the anti-Jewish discrimination that exists today in employment, education, housing and social life. While the picture it provides offers grounds for encouragement, it reveals many problems that should challenge fair-minded Christians.

The Foot of Pride, by Malcolm Hay. Boston: Beacon Press, 1950, \$4.50.

Although this book does not deal with Christian-Jewish relations in the United States, it provides important background material, vehemently expressed but well documented. The subtitle, "The pressure of Christendom on the People of Israel for 1900 Years," suggests that it is an indictment of Christian behavior toward Jewry. The author is a practicing Catholic.

Essays in American Jewish History, by Jacob Rader Marcus (Ed.). Cincinnati: American Jewish Archives, 1958, \$7.50.

For an excellent economic interpretation of anti-Semitism in American life see especially the chapter by Dr. Ellis Revkin entitled "A Decisive Pattern in American Jewish History."

Judaism and Christianity, by James W. Parkes. Chicago: University of Chicago Press, 1948, \$4.

An Enemy of the People: Anti-Semitism, by James W. Parkes. New York: Penguin Books, 1946 (out of print).

No Christian scholar has analyzed more extensively or written more persuasively than James W. Parkes on the evils of anti-Semitism and the spiritual bonds of Christianity and Judaism. Although these books are not recent, they have become classics in the literature on anti-

Semitism and on Jewish-Christian relations.

The Hostile Mind, by Leon J. Saul. New York: Random House, 1956, \$3.50.

While this volume does not deal specifically with anti-Semitism, it will have particular usefulness for parents and teachers concerned with those early learnings that are often at the heart of anti-Semitism or other hostile attitudes and behavior, or conversely the learnings that create a healthy rather than a hostile mind. Dr. Saul, a leading psychiatrist, sees hostility as a disease to be cured and prevented like cancer, tuberculosis, and smallpox.

Ancient Judaism and the New Testament, by Frederick C. Grant. New York: The Macmillan Company, 1959, \$3.50.

This book, the product of sound modern scholarship, develops a strong case for the author's proposition that "Christianity originated as a movement within the ancient Jewish religion, and that it goes back to the life, teaching, death and resurrection of a Jewish prophet, Jesus of Nazareth." Even those whose theology may be challenged by this book can be grateful for its forthright presentation of some of the important roots of anti-Semitism and for a convincing portrayal of a Judaism that should evoke deep and sympathetic understanding from Christians.

Racial and Cultural Minorities, by George Eaton Simpson and J. Milton Yinger. New York: Harper, revised 1958, \$7.50.

Two highly competent sociologists give us the best, most up-to-date, most insightful discussion of minority group problems that is currently available. See particularly Chapter 9: "Anti-Semitism—a Case Study in Prejudice."

PAMPHLETS

Christian Friends Bulletin, Anti-Defamation League of B'nai B'rith, 515 Madison Avenue, New York 22, N. Y.

A monthly publication distributed to clergymen and religious educators on request. See especially issues devoted to the following: "Your Neighbor Worships," "The Jewish Family," "An Analysis of the Swastika Outbreak."

Tensions and Unrest, by Albert I. Gordon. *Anti-Defamation League* (address above), 1959, 25¢.

This pamphlet is a reprint of a chapter of the book, *Jews in Suburbia* (Boston: Beacon Press, 1959). It discusses some of the conflicts occasioned by the population shifts from urban to suburban areas.

American Jews: Their Story, by Oscar and Mary F. Handlin. New York: *Anti-Defamation League* (address above), 35¢.

A brief history of the Jews in

the United States by an outstanding social historian.

Danger in Discord. Anti-Defamation League (address above), 1959, 35¢.

A discussion of the origins of prejudice and discrimination in the United States, with anti-Semitism seen in the context of intolerance in general.

Anti-Semitism in the Gilded Age, by John Higham. Reprint by the *Anti-Defamation League from the Mississippi Valley Historical Review*, 1957, 25¢.

An excellent, brief review and interpretation of the rise of anti-Semitism in America in the late nineteenth century.

Social Discrimination against Jews in America. American Jewish Historical Society, 1957, 40¢.

A valuable historical survey of the rise of social discrimination against Jews in the United States.

Prejudice and Society, by Earl Raab and Seymour M. Lipset. New York: *Anti-Defamation League* (address above), 35¢.

A very thought-provoking discussion of prejudice as a social problem, the relationship between prejudiced attitudes, prejudiced behavior and the social patterns that sustain, alter or destroy them. Emphasis is on the prejudiced community.

—ALLYN P. ROBINSON



JEWISH WORSHIP

NOTE: Christians who have not had the experience of worshiping with Jews may not be aware of the beauty and depth of the liturgical materials used in Jewish services. Where services are conducted in English, as they are in Reform temples, a Christian who goes to the service out of curiosity or as a part of a "Brotherhood" observance may remain to worship in sincerity and in truth. It might even be said that Christians cannot appreciate the religious life of their Jewish neighbors until they have worshiped with them. The following materials, where denoted with an asterisk, are taken from the *Revised Union Prayer Book*, edited and published by the Central Conference of American Rabbis (1928).

Adoration*

Let us adore the ever-living God, and render praise unto Him who spread out the heavens and established the earth, whose glory is revealed in the heavens above and whose greatness is manifest throughout the world. He is our God; there is none else. We bow the head and bend the knee and magnify the King of kings, the Holy One. Praised be He.

A prayer*

Lord of all worlds! Not in reliance upon righteousness or merit in ourselves do we lay our supplications before Thee, but trusting in Thine infinite mercy alone. For what are we, what is our life, what our goodness, what our power? What can we say in Thy presence? Are not all the mighty men as nought before Thee, and those of great renown as though they had never been; the wisest, as if without knowledge, and men of understanding as if without discernment? Many of our works are vain, and our days pass away like a shadow. Our life would be altogether vanity, were it not for the soul which, fashioned in Thine own image, gives us assurance of our higher destiny, and imparts to our fleeting days an abiding value. . . . May we never forget that all we have and prize is but lent to us, a trust for which we must render account to Thee. O heavenly Father, put into our hearts the love and fear of Thee, that we may consecrate our lives to Thy service and glorify Thy name in the eyes of all men.

Scripture: *Isaiah 1:1-20*

This passage is a favorite among Jews.

A prayer for forgiveness*

(May be said responsively)

For the sin which we have sinned against Thee under stress or through choice;

For the sin which we have sinned against Thee openly or in secret;

For the sin which we have sinned against Thee in stubbornness or in error;

For the sin which we have sinned against Thee in the evil meditations of the heart;

For the sin which we have sinned against Thee by the word of mouth;

For the sin which we have sinned against Thee by the abuse of power;

For the sin which we have sinned against Thee by the profanation of Thy name,

For the sin which we have sinned against Thee by exploiting or dealing treacherously with our neighbor;

For all these sins, O God of forgiveness, bear with us! pardon us! forgive us!

A Christian hymn

"Send down thy truth, O God"

A directed prayer

Let us pray.

Let us give thanks for the gifts of the Jewish people to all mankind: the vision of one God, the prophets' call to justice, the psalms of adoration and repentance and trust, the life and

teaching of Jesus. (*Silent prayer.*)

Let us give thanks for the untold numbers of Jewish philosophers, scientists, physicians, law makers, writers, singers, who have enriched the life of man. (*Silent prayer.*)

Let us remember in sorrow the persecution our Jewish brothers have endured at the hands of Christians, the immeasurable pain inflicted upon them in Spain, in Poland, in Russia, and even in our own Land. (*Silent prayer.*)

Let us remember the six million Jewish men, women and children who were murdered in Europe in our own time—men and women like ourselves, children like our own children—showing us what prejudice when it is full-blown can do. (*Silent prayer.*)

Let us ask God to cleanse us of the pride and arrogance, the ignorance and indifference that inflict suffering upon people, hurt their bodies and wound their spirits, and let us ask God to make us, each one, respecters of the human person, whatever his race or religion or color or nationality.

Let us pray together the Lord's prayer, uniting our hearts and minds with all humanity when we say "*Our Father*" and praying that God may indeed "forgive us our debts as we forgive our debtors."

"Our Father who art in heaven. . . ." —Prepared by

HERMAN F. REISSIG

social action calendar



- NOVEMBER 4** World Community Day, sponsored by United Church Women.
- NOVEMBER 8** Election Day.
- NOVEMBER 9-11** CCSA Consultation on the Church and Community Development, Lisle, N. Y.
- JANUARY 27-29** Council for Christian Social Action. The Inn, Buck Hill Falls, Penna.
- FEBRUARY 7-10** Churchmen's Washington Seminar, Washington, D. C. (For information, Congregational Christians should write to Dr. Ray Gibbons, CCSA, 289 Park Ave. South, New York 10, N. Y.; Evangelical and Reformed to Dr. Huber F. Klemme, 2969 W. 25th St., Cleveland 13, Ohio.)
- JUNE 19-23** Christian Social Action Institute, White Memorial Retreat Center, Mill Valley, Calif.
- JUNE 20-AUGUST 9** African Seminar, forty-nine days in eleven countries. Leaders: Rev. and Mrs. Herman F. Reissig.
- JULY 10-14** Christian Social Action Institute, Lakeland College, Sheboygan, Wisc.
- JULY 17-21** Christian Social Action Institute, Blue Ridge Assembly of the YMCA, Black Mountain, N. C.
- JULY 24-28** Christian Social Action Institute, Massachusetts Congregational Conference Center, Framingham, Mass.

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